

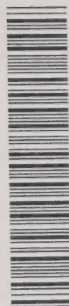
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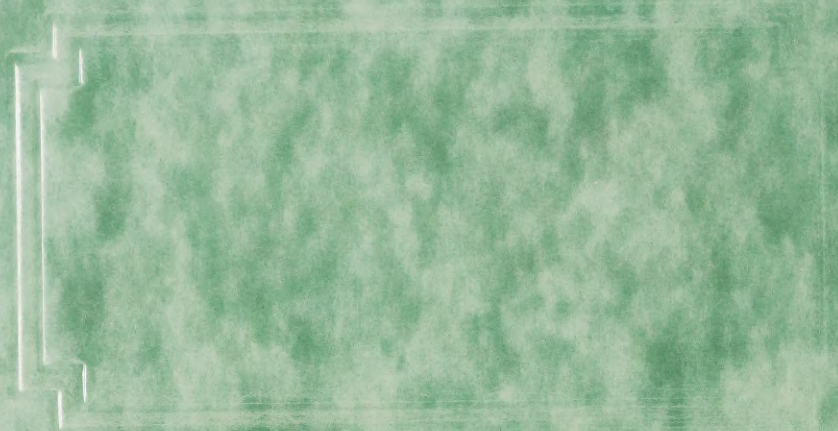
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THE CHINESE IN CANADA

Essay submitted to the Royal
Commission on Bilingualism and
Biculturalism.

Foon Sien
January 1967

HISTORICAL BACKGROUND

In the dim and distant past, the Chinese played an important part in the development of the western section of North America. Because China borders on the western rim of the Great Pacific, across from the New World on the north eastern side, it was only natural that contact was made by sea and land, by crossing the Behring Strait and down the west coast of what is now Canada.

Legend has it that Buddhist monks were the first to land on these shores. They drifted from China in their junks in 458 A.D. and landed probably at the mouth of the Naas River. Another group of monks, in 594 A.D., came south along the Alaskan coast. Two centuries ago, Jesuit priests found in the National Archives in Peking maps of the routes of these wandering monks. On these maps, Alaska was named Fusang; the British Columbia and California area was marked Tai Han (Greater China).

Another legend claims that a Chinese settlement existed near the present site of Vancouver in 499 A.D. (1257, The New University Encyclopaedia and World Atlas - Collins, London & Glasgow).

These legends suggest that the Chinese may have reached the New World long before any Europeans. Ancient Chinese gold coins have been discovered among the Indians of Northern British Columbia giving rise to the hypothesis that pioneering Chinese sailors may have wandered over the Pacific in their junks as far as the western shores of this continent. It is beguiling to speculate on the possibility of some such coin-bearing Chinese marrying the native Indians from whom, physically, they were not conspicuously different.

Professor George F. Carter, a John Hopkins University geographer, has made the observation that a well-beaten track between Asia and the Americas probably existed two or three thousand years before Columbus made his first epic voyage. Professor Carter wrote in the October 1950, issue of the South-Western Journal of Anthropology that his theory was based on the fact that plants such as the sweet potato, cotton, Mexican poppy and certain weeds existed in America and Asia and some Pacific islands long before "any written record of man's having travelled between the two points." Plants can't originate twice, continued the professor, and the answer to this puzzle is that man did make such unrecorded ocean voyages probably in elaborate giant canoes. This theory was to some extent collaborated by Harold Gladwin, archaeologist, who operated a private research laboratory at Globe, Arizona, and wrote the book Men Out of Asia published by Whittlesey House.

From the historical point of view, however, exploration of North America from the Pacific side began on September 25, 1513, when Vasco Nunez de Balboa after crossing the Isthmus of Panama stood on the "peak of Darien" and had his first glimpse of the Pacific Ocean. Other European followed in his footsteps. Vancouver Island was discovered by Juan de Fuca in 1592 and visited two centuries later, in 1792, by Captain George Vancouver, who named the island after himself. He came with Captain James Cook who greatly extended the work of Captain John Meares, first explorer of the Gulf of Georgia.

Prior to Captain Vancouver's voyage, ex-R.N. Captain Meares, on May 13, 1778, brought about 70 Chinese to Nootka. They were a fine settlement group, - carpenters, gardeners, farmers and smiths. These Chinese were the first settlers on the Pacific Coast - the Pilgrim Fathers of British Columbia. They were left there to settle while Capt. Meares plied his flourishing otter fur trade with China. He also took out B.C.'s first export - timbers for shipbuilding - to China.

The Chinese settlers built the first ship on this continent, the small schooner North West America. The Spaniards heard about this Chinese settlement and despatched a fleet to destroy the fort at Nootka. They took the Chinese captives to Mexico and worked them to death in the mines there.

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Another group of Chinese came to British Columbia in 1858 when gold was found on the Fraser River. This was eighty years after the failure of the first Chinese settlement in this coast. About 50 Chinese came to Victoria from San Francisco after receiving a very favourable and much exaggerated report from one of their number who went north to reconnoitre. He reported the miners in British Columbia were taking out gold "by the bucketful" and he had been offered \$20 a day and grub to work as cook.

They arrived by the scores, then in hundreds, moving up the rivers and creeks after the white men left for the next gold bar that would yield greater riches. The Chinese were patient and content to pan again what the white men left behind. They clung to their bars and made a fairly good living.

The Chinese called Canada and the U.S.A. the "Gold Mountain." Similarly they gave the name "Salt Water City" to what is now Vancouver, and "No. 2 City" to the Royal City (now New Westminster). Their compatriots to the south gave the appellation "Real City" to San Francisco, and "No. 2 City" to Sacramento.

The Chinese who came to Victoria felt that they had been ill treated in California and found that although racial prejudice still prevailed in British Columbia and Vancouver

Island, it was not as bad. They appealed to the Governor on the Island for equal treatment with other nationalities. They were also men of vision. They foresaw the growth of Victoria to a great free port and envisioned prospects of trade between China and the two new colonies. They fully realized the great potential for British Columbia's natural resources.

Their feelings, hopes and aspirations were, therefore, embodied in their address to Edward Kennedy, who arrived in Victoria in 1864 to become the Governor of Vancouver Island in succession to Sir James Douglas. The special address of welcome was presented in the name of the Chinese Community. The translation of the address is as follows:

On this 26th day of the second month in the third year of the reign of Tong Chee (which is equivalent to April 2nd, 1864, A.D.), the Chinese bring greetings to His Excellency, Arthur Edward Kennedy, Governor of Vancouver Island.

We wish to express our loyal sentiments to Her Majesty, Queen Victoria, and ask for equal treatment under Her August rule.

The Chinese have come here since 1858, and our number at present is roughly around two thousand.

We are deeply grateful to the retired Governor, Sir James Douglas, whom we revered, and who has given us a better treatment than that we received in California. We, therefore, seek protection from Her Majesty, Queen Victoria, and we sincerely believe that in compliance with the laws and regulations of the country wherein we reside, is the only proper thing for us to do, we abide by this declaration.

We are highly delighted that the future is bright and the prospects good. We foresee the new colonies will grow in leaps and bounds, and the city of Victoria will become a great seaport as Canton is on the other side of the Pacific.

We entertain great hopes that trade will be growing between the new colonies and countries across the Pacific. British Columbia is well endowed with natural resources, such as lumber, coal, minerals and fish, and exhaustless supply which no other land can surpass. China can and will use these B.C. products, and to this land, China will send her silk, tea, rice, sugar and other merchandise.

We are immeasurably grateful for the privilege of having our distinguished guest, who just arrived in Victoria, to hear our address of welcome and our plea. We may say, Honourable Sir. This event will be recorded in the life of the Chinese community as truly a memorable one.

We wish you luck and prosperity. And in conclusion, we wish you to rule us wisely.

Respectfully yours,

All the Chinese merchants who deal in Chine merchandise.

While on the mainland, the Chinese played an important part in one of the early pioneer building projects, the construction of the cariboo wagon road. In the summer of 1862 there were wild rumours of new rich finds in the Cariboo, which made it more difficult for the contractors to obtain sufficient workers for the construction of the road between Lytton and Spence's Bridge. Subsequently Chinese and Indians were hired. An outbreak of small-pox among the native Indians soon cut off this supply of labour and the Chinese were the only ones left to finish the job.

Early in 1864, the Chinese were again involved in the construction of the wagon road from Quesnel to Cottonwood. In July of that year 200 Chinese were working on the road alongside one hundred white men. In the end the road was completed by Chinese help, who then used Barkerville as their headquarters. There a Chinese village sprang up, with huts, a club room, and a Chinese temple where they could pay homage to the gods.

Another significant contribution was made by the pioneer Chinese after British Columbia joined the Canadian Confederation in 1871. One of the stipulations for joining was that a trans-Canada highway or railway should be built so that British Columbia would not be isolated from Ottawa. In implementation of this promise, the Canadian Government commissioned the Canadian Pacific Railway Co. to build a railroad from coast to coast.

An American contractor by the name of Andrew Onderdonk was awarded the contract of building the section from the Rockies to the Pacific Coast. He arrived with railroad workers on March 21st, 1881. In the first group were 201 white labourers and 31 Chinese. Then Onderdonk brought 2000 Chinese on two ships, of these, 200 were dying of scurvy on arrival.

Unable to hire sufficient white workmen, Onderdonk imported Chinese labourers from Canton and Hong Kong by the boatloads. Between 1881 and 1884, 15,701 Chinese males entered British Columbia.

More than any other race, the Chinese were responsible for building that historic road through the passes, canyons and mountains. But working conditions were so bad that sickness and disease took a heavy toll. It has been said that a Chinese is buried beneath every mile of track - but they did not give up until the railroad was completed.

Donald A. Smith, principal organizer of the company, drove the last spike of the C.P.R. transcontinental line on Nov. 7, 1885. The celebration of the event, however, did not take place then, but in May 1886, six months later. Its terminal was then Port Moody. The record is that the first train left Montreal for Vancouver on June 28, 1886.

The importance of the C.P.R. as a transcontinental railroad cannot be exaggerated. In recognition of this, a steamship line to the Orient was developed and a great future for British Columbia was assured.

When the line was finished, there was immediately mass unemployment of Chinese labourers. The Chinese had hopes of being shipped back to their native land, but the

federal and provincial authorities disclaimed any responsibility and so did the Canadian Pacific Railway. Thus the Chinese were left to shift for themselves.

So they turned to other work and employment. It was a case of work and live or not work and die. They chose the former and went on their different ways. Some worked as houseboys for \$5 a month, others went to fell trees in logging camps. The hardy ones went to the coal mines in Wellington, Extension, Nanaimo, Union (later called Cumberland), the Kootenays and other centres. Still others opened restaurants and laundries to serve the public. And a great number of them cleared the land and till the soil along the banks of the Fraser.

In the early days of British Columbia the Chinese made invaluable contributions; they had that pioneer spirit, they worked hard and were thrifty. They were not afraid of work, no matter how menial or back-breaking. Had they not been there, as Sir John A. Macdonald later told the House of Commons, "No one can say when our railway and mines would have been developed."

IMMIGRATION, CITIZENSHIP AND DISCRIMINATION

Chinese immigration into Canada was similar to the pattern in California, and they faced racial discrimination in this country very much in the same pattern practised by the Americans.

For a large part of the past century, the Chinese were feared, reviled and persecuted as aliens, and were considered undesirable as citizens. And for more than half of the last century, the Chinese were regarded as a threat to the white men and to the way of life which was being established in British Columbia.

Just before gold was found in California, there were two Chinese on San Francisco Bay. But the Gold Rush brought more than 13,000 in 1854 alone - and they were highly welcome then. Governor John McDougall, addressing the California legislature in 1852, referred to the Chinese as the "most desirable of our adopted citizens" and he recommended land grants to induce more to come.

But this welcome was short lived. In the mines they were not so welcomed. Before Mining Laws were promulgated by the State, each camp made and enforced rules of its own and in the interest of the white miners, in many of the diggings Chinese could neither stake nor own a claim. One of the new

camps had a regulation forbidding any person to sell a claim to an Asiatic or South Sea Islander. Punishment was that the seller should not be able to hold another claim in the district for a period of six months.

There was a recession and unemployment became the rule. The labour slogan very soon rose "The Chinese Must Go." But this did not discourage the Chinese, and for the next 15 years they kept on coming to California at the rate of about 3,000 a year. The total Chinese population in 1869 was 12,800 and in 1876 it was 22,700. By 1882 there were 35,000 Chinese in the Golden Gate.

Railroad contractors, it appeared, were often behind this mass incoming. Crocker used the Chinese almost exclusively on the Central Pacific (western end to the coast of the Union Pacific Railway). He paid them \$26 and \$36 per month and 1866 gave out the statement "without them it will be impossible to complete the Western Portion of this great National Highway." Other railroad constructions brought in more shiploads later, and as late as 1900 Japanese were brought into Seattle by the thousands and worked on tracks well back towards the Mississippi.

As each piece of railroad construction was finished, these labour hordes were left unemployed and turned loose upon the general labour market. And in each case, this was accompanied by agonizing eruption of racial violence, trouble and murder, up and down the coast and into the mountains. At Rock Springs, Wyoming, 28 were murdered one night and hundreds were driven out of a burning Chinatown. Then followed the Los Angeles "massacre" of 1871 - 22 Chinese were slaughtered and many were wounded after a mob led by the notorious sailor and soap-box orator, Dennis Kearney, swept down the Chinese community. A number of Chinese were killed at Log Cabin in Oregon. Other forms of lawlessness gave colour to the scene in many different places from San Diego North.

Under the Manchu Rule in China, a law was issued forbidding nationals to leave the country. But many Chinese, particularly those who lived on the seacoast of Fukien and Kwangtung provinces, made their secret exit without the approval of their government. The Manchu Dynasty finally realized the situation, and signed the Burlingame Treaty with the U.S.A. in 1868. This treaty granted free migration to the citizens or subjects of either country. But in 1876 Congress investigated the whole situation, and in 1882 Washington barred Chinese labourers. This ban was strengthened by the Greery Exclusion Bill of 1884, but this legislation

only affected labour. The U.S. Immigration Law of 1924 went far beyond the labour question and covered the whole field of Chinese immigration. The reason for so doing changed with the years, and instead of barring "labourers" as the Greery Act did, the test became one of eligibility for United States citizenship and it still rests on that basis.

The Chinese immigration into Canada followed a very similar course. The gold of 1858 brought a few. In 1863 there were roughly 2,500 Chinese in British Columbia. In 1860 Governor of Vancouver Island, Sir James Douglas, reported to the Colonial Office in London that "they (the Chinese) are certainly not a desirable class of people, as a permanent population, but are for the present useful as labourers and as consumers of a revenue paying character. I have, therefore, protected them from the payment of differential duties not equally borne by other classes of population." Governor Douglas immediately perceived the value of the Chinese as a source of cheap labour at a time when a labour force was almost non-existent in British Columbia.

The Chinese were then in the majority, but they "knew their place," and continued to do whatever was asked of them. In offensive as they were, they were openly hated and

considered a menace as early as 1861. Their willingness to work for lower wages infuriated other workers, although the Chinese themselves had no desire to antagonize their neighbours - for them it was a question of having to work for any wages they could get.

The language barrier and the discrimination on grounds of colour barred them from social intercourse with other Canadians and made them a race apart.

Their costume was the typical, straight-cut Chinese jacket buttoned from throat to hem and hanging loosely over cuffless trousers. They wore slippers except for outside work and preserved the long queue of hair signifying their submission to the Manchu Dynasty. Without the queue they would have been considered traitors, the punishment for which was beheading.

The unusual dress of the Chinese, their strange language, and their willingness to work for lower wages combined to cause a period of anti-Chinese laws in British Columbia which began immediately after entry into Confederation in 1871.

A Cariboo Sentinel editorial of 1867 raised six objections to the Chinese: "they were aliens in nationality, habits and religion; they never became good citizens; they dealt entirely

entirely with their own countrymen; they hoarded their money and sent it home; they evaded the payment of taxes; and they were inimical to immigration. Their low wage scale was another source of annoyance to white labourers."

There was, at the same time, the fear of American expansionist tendencies in the Pacific North fearing that British sovereignty might be in jeopardy, the authorities were doing their best to cope with the inrush of people, mostly from the south, some of whom sang a song with this ending:

"Soon our banner will be streaming,
Soon the eagle will be screaming,
And the lion - see it cowers,
Hurrah, bosy the river's ours,
Then hurrah, nor wait for calling,
For the Fraser's river falling."

In spite of bigotry, segregation and discrimination, the Chinese did what they considered best for themselves, and did what other Canadians did. Nowhere is there more striking evidence in the past one hundred years than in the great changes which have taken place in the attitudes towards the Chinese. For the greater part of that century, the Chinese were the victims of bias and ignorance, and sometimes of mob violence. Today all that is changed and a Chinese can now claim equal status with others in this land.

Early history nevertheless shows that the Chinese made a positive contribution to the development of that very way of life against which they were alleged to be a threat. It is true that they brought strange ways and customs to British Columbia and they were much slower - through no fault of their own - than other groups to become integrated into the new community. They at first made great efforts to establish roots here and become accepted.

By 1860 there were about 2000 Chinese in British Columbia. Governor Douglas of Vancouver Island reported that "many more are expected from California."

While on the mainland, Chinese made themselves generally useful. They worked on wagon roads and panned gold to irk out a meagre living. And in the town of Lillooet in 1863, the Chinese voted for the first time. This was before colonial union had taken place and the mainland colony had just been given its first legislative assembly with a portion of elected representatives. There was no uniform franchise provision and voting rights varied from district to district.

In New Westminster the franchise was restricted to British subjects who had resided in the colony for at least three months and were the owners of real estate valued at 20 pounds, or paying 12 pounds a year in rent, or settlers who had held pre-emptions for at least three months. This franchise rule was set by a public meeting of the people of New Westminster.

The people at Douglas, Pemberton and Lillooet, all part of the Douglas-Lillooet district, also voted at public meetings for the franchise to be set according to the same rules as in New Westminster.

Historians Howay and Scholefield relate, however, that while these rules prevailed at Douglas and Pemberton, the resident magistrate at Lillooet, Mr. A. C. Elliott, who was in charge of the election, permitted all comers to vote without qualifications. In other districts no qualifications were set and according to Howay and Scholefield "aliens of all nationalities voted, including the much hated and abused Chinese."

It seemed that some of the Chinese did vote in Lillooet in 1863, but in the diary of J. Evans, an early Cariboo pioneer, it is recorded that their votes were discounted by the gold commissioner, W.G. Cox.

In the fall of 1865, there was a by-election in the district of Cariboo West and it is reported that fully one-third of the votes were cast by Chinese. According to The British Columbian, the New Westminster newspaper, "Asiatics on the way down from the mines, many of them doubtless en route to China, were dragged up to the so-called polling booth and taught to lisp the name of the ambitious candidate for legislative honours."

The Chinese - some of them at least - must have been making further efforts to win citizenship rights, not only by trying to vote but also by seeking to become naturalized as citizens.

As a matter of fact, some of the early Chinese did become naturalized in 1868. According to a report in the mainland minute book of the general assizes of that year, "Chen Yuan, a Chinaman, received his certificate of naturalization from Judge Begbie at Yale on May 18th," and on May 27 at Lillooet Judge Begbie granted "certificates of naturalization under the Aliens Ordinance of 1867 to a group including six Chinamen." The names of the naturalized Chinese are given here as Wun Sing, Ah Chee, Ky Wong, Ah Iye, Ah Nim and Ah Tschun. Nothing more has been learned, however, about these first Chinese to become naturalized citizens.

About this time there arrived in Victoria the first single load of Chinese directly from China, on the ship Quickstep. Possibly the Quickstep was among the famous sailing vessels plying the Pacific Coast in the early days, and others included the Norman Morison, the Tynemouth, the Tory, the Harpooner, the Thames City, the Robert Lowe. The Quickstep was the Chinese Mayflower of B.C. history.

The vessel arrived on June 7, 1878. The Victoria Colonist reported: "The barque Quickstep, Capt. Barnaby, 48 days from Hong Kong, - was hauled alongside Rhodes and Co's wharf. She brings 400 tons of general merchandise for Chinese firms in this city and 355 Celestials as passengers."

Later the Victoria paper had this to say about them: "On the arrival of the vessel, a large concourse of people assembled to witness the landing of the Chinamen; as their presence is not desired in our midst. The welcome they received was not of the most flattering nature. Notwithstanding the comments passed derogatory to Chinamen as a class, the new arrivals encountered no violence."

Some of the new arrivals went to the Cariboo in search of the gold. Some stayed to open restaurants and laundries, and those who remained in Victoria were unhappy, according to the press. They were disliked and poked fun at, in a great wave of racial prejudice. They were called "chink" and "yellow-belly" and "monkey". A favorite pastime of small boys and girls, condoned by their parents, was to sneak up behind a Chinese and yank his pigtails, then run screaming with laughter at the dire threats in a strange language, the shaking of fists. The general tendency of the white was to look upon the Chinese with suspicion -- all were through to be by nature dishonest and treacherous, although Canadian businessmen said the words of the Chinese were as good as gold. Feeling ran highly against the Chinese, although it was not as bad as the prejudice shown in California. The Chinese fully realized the situation, and they harboured no idea of permanency here then.

But in the way of citizenship, the Chinese went far. The first postman of New Westminster was a Chinese who was hired in 1864 at one pound per week to deliver mail door to door after the arrival of the Victoria steamer.

The Chinese came to the coal fields near Nanaimo as early as 1870 and the first Chinese store was opened in 1872. The Chinese businessman was Mah Hong Chung. And in Granville (later Vancouver) a Chinese store was set up in 1877.

The Chinese were grateful to the church which came to their rescue. In 1876 when ugliness began to show itself, the Methodists opened three day schools for Indians and Chinese. Some Chinese attended and learned the English language, so that they could have a common language in social intercourse, although such contacts were rare.

Anti-Chinese legislation became a hallmark of British Columbia governments from 1878 onwards with acts designed to limit Chinese participation in the labour market. And in virtually every case Ottawa disallowed the discriminating laws. In spite of the federal government's disallowances, exclusion laws were passed time after time, both in British Columbia and in the Pacific States, only to be vetoed at Ottawa or Washington or denounced by the Supreme Court at Washington. One of these was the famous "Pig Tail Law" of the Assembly at Stockton.

After the completion of the C.P.R. to the Pacific Coast, when the Chinese workers were discharged and dumped in the labour market, ill-feeling at the citizen and provincial government level heightened to the point where Ottawa stepped in and appointed a commission.

The Commission, composed of the Honourable J.A. Chapleau and Mr. Justice Gray of Victoria, found the Chinese were not harming health or morals or adding to crime. But a \$50 Head Tax on entry into Canada was imposed in 1886 by a Conservative Government; in 1901 the Liberals raised this to \$100 and in 1904 to \$500. In 1923, the Chinese Immigration Act, commonly known as the Chinese Exclusion Act, was passed in the House of Commons and took effect on July 1st of that year, stopping further entry of Chinese into Canada.

Trouble seemed to be everywhere along the Pacific coast. On January 11, 1887, one year after the incorporation of the City of Vancouver, a mob of about 1,000 met the Victoria boat and, through threats, prohibited 100 Chinese from disembarking.

There were riots in various parts of the country, one near the foot of Thurlow Street in the city of Vancouver in 1888 and a few others scattered throughout the country, but none of them were deadly. Down to the turn of the century,

mining towns in Kootenay still insisted on a curfew for Chinese. And it was always the Chinese who were made political footballs whenever an election was called. A few years later, in an election in Vancouver the campaign cry was raised: "Down with the Chinese."

In 1907, a frenzied mob damaged and looted fifty stores in Vancouver's Chinatown. The Chinese through the Chinese Benevolent Association, which was incorporated as a welfare organization that year, appealed to Ottawa for damages. Mr. McKenzie King came to Vancouver to investigate and subsequently the Ottawa government paid \$100,000 of damage claim. The same mob attacked the Japanese section on Powell Street, but the Japanese stood them off with clubs and knives, empty bottles and a few guns.

The Chinese had to face mob fury on more than one occasion. It started first on February 24, 1887 when Chinese camps and shacks on False Creek and Coal Harbour were burned down. Their occupants fled for their lives through snow. As a result, Vancouver's charter was suspended by Victoria and the city of about 7,500 was placed in the protective custody of provincial police.

When riots occurred against foreigners, Vancouver's newspapers of the day, according to historians, praised citizen action, complimenting the racists on having only five Chinese left in the city -- all indispensable laundrymen.

The physical violence died down and restrictive legislation took its place. Vancouver's city council in 1890 made "white labour only" a condition of concessions for establishment of a sugar refinery.

The Japanese were not free from racial attacks which began for them in 1891. But Japan had treaties with Great Britain and immigration could not be stemmed in the face of equal privilege clauses. That did not deter Victoria, and the Japanese were lumped with Chinese in all restrictive attempts.

The official census in 1901 did little to calm the racists. There were 14,869 Chinese and 4,597 Japanese in British Columbia.

Instead anti-Oriental fury spread. Socialists, Labour Party and union representatives meeting at Kamloops in 1902 formed a unified political group, sought Oriental exclusion and made a movement towards economic throttling, a move which coincided with Japanese being forced by miners to leave the Atlin area. This culminated in the fierce riot of 1907.

The Asiatic Exclusion League was formed on August 12 of that year, and at protest meetings claims were made that Japanese had ousted non-Asiatics from fishing and were taking over jobs in the lumber industry. Thus the situation was becoming worse, and on September 7th, 2,000 persons attended a Saturday mass meeting called by the League. A march on city hall was started and some historians say that an original 5,000 protesters grew to 10,000. The mob burned Lieutenant Governor Dunsmuir in effigy and there were fiery speeches by members of the clergy and other "responsible people." Then they began to call on Chinese stores on Pender Street (then Dupon Street).

It was said that when William MacKenzie King visited Chinatown the year following, on his inspection tour, he made purchase of opium and he observed that the Chinese were not aggressive enough to repel their attackers, whereas the Japanese were out to defend themselves in the best way known to them. His impression of the two peoples were thus made and this was shown later when he became Prime Minister of Canada. In this riot the Japanese loss was less and they were awarded damage of \$33,000.

More violence was encountered by the Asiatics. On May 23, 1914, 376 East Indians arrived in Vancouver on the Komegata Maru, a Japanese steamer which they chartered in

accordance with the law that they could come to Canada if they come as citizens of a Commonwealth country. However, they were refused entry, and the ship was seized under strong protest. Even the police who were called by the captain to maintain law and order were wounded. Then finally the Canadian Navy Cruiser Rainbow anchored alongside. The case went to the Supreme Court but the decision was not in the East Indians' favour. Their lordships took the stand that the regulations were complied with by the East Indians except on one point - that the ship did not start from India. The East Indians were returned to the Orient on July 23. All Asiatics were lumped together in the matter of racial prejudice, no matter they were citizens or subjects of the British Empire or not.

And in the matter of voting privileges and citizenship, an act was passed in the British Columbia legislature in 1874 soon after George Walkem succeeded Amor De Cosmos as premier of the province abolishing dual representation and De Cosmos decided to keep his seat in the House of Commons. A year later, when the government took up the matter of revising the franchise, an act was adopted barring Chinese and Indians from voting and requiring every collector of votes to strike the name of every Chinese from his voters list. This was the first definite statement against Chinese

voting, according to historians Howay and Scholefield. It was also considered that this motion against the Chinese voters had immediate objective of helping opponents who had had the support of Chinese voters when De Cosmos was first elected.

William Louie and W.T. Louie, native-born Canadians, served in the first World War. These two brothers made a plea for voting privileges for the returned men, but their plea fell on deaf ears. Then the Victoria Chinese-Canadian Club took up the fight for franchise for the Chinese, but their repeated efforts were in vain. The Louie brothers went very far with their fight, but the Privy Council turned them down.

On August 14, 1944, the authorities began to draft Chinese Canadians into the army. The Chinese public was incensed by the fact that the Chinese Canadians had not the franchise. Foon Sien, who was in the employ of the National War Service Department and also president of the Hoysun Ningyung Benevolent Association - an organization whose membership comprises about half of the total Chinese population in Canada - wired Premier John Hart requesting the franchise for the Chinese Canadians, so that they be given the obligation and representation at the same time.

There were several mass meetings held in Vancouver's Chinese Community, and a delegation was selected to petition the B.C. Provincial Government.

The delegation arrived in Victoria on February 16, 1945, and met the cabinet that morning in Parliament Buildings.

The petition reads as follows:

The humble petition of the undersigned members of the Chinese Canadian Association, representing all persons of the Chinese race residing in the Province of British Columbia, Canada, coming within the definition of "Chinamen" as defined by Section 2 of the "Provincial Elections Act" of the said Province, and hereinafter referred to as "Chinese" SHOWETH AS FOLLOWS:-

- (1) That by reason of Section 5, sub-section (a) of the "Provincial Elections Act" of British Columbia (1898), "Chinese" of the Province of British Columbia may not make application to have their names inserted in any list of voters and are disqualified from voting at any election.
- (2) That Section 14, sub-section 2 (i) of the "Dominion Elections Act", being Chapter 46 of the Statutes of Canada, 1938, disqualifies and renders incapable of being registered as a voter any person who is disqualified by reason of race from voting at an election of a Member of the Legislative Assembly of the Province in which he or she resides.
- (3) That because of the provisions of the "Provincial Elections Act" referred to, "Chinese" residing in British Columbia are prohibited from voting at any Dominion or Provincial election taking place in the said Province.
- (4) That your Petitioners consist of persons of the "Chinese" race and are Canadian citizens by birth or naturalization and many are subject to military call and all, if necessary or required so to do, are ready to take up arms and lay down their lives in defence of the country against aggression.

- (5) That we consider being deprived of the right to vote is an unfair and arbitrary derogation of our rights as citizens of Canada.
- (6) That unknown numbers of our race have given their lives in the present struggle for democracy.
- (7) That we are loyal citizens of Canada and consider that in view of our efforts for many years to secure the right above referred to and in view of our obligations with regard to military service our Petition should be granted.

"YOURS PETITIONERS therefore most humbly pray that your Governments may be graciously pleased to grant to the "Chinese" residents in the Province of British Columbia the right to vote at all elections held in the said Province and that an Amendment will be made to the "Provincial Elections Act" with the object of removing the disqualification of "Chinese" under the said Statute, thereby abolishing the racial restriction preventing us from voting at all elections held in the said Province including elections held under the said "Dominion Elections Act".

The News-Herald reported the trip to Victoria of the Chinese delegation in seeking on franchisement for the Chinese. It mentioned the members of the delegation were prominent members of the Chinese community, and listed Henry Lee, president and Gordon Cumyow, secretary of the Chinese Canadian Association, Foon Sien, president of the Chinese Benevolent Association, Miss Esther Fong, Y.W.C.A., Mrs. Anne Chan, housewife, Rev. Andrew Lam and Joe Leong, farmer.

The men who came back from the war after the surrender of Japan on August 14, 1945, voiced their feeling that they had coloured comrades in arms. These Asiatics, who were good enough to fight beside them should also be good enough to vote. Other organizations joined the clamour. Most effective, however, were the Leader of the Opposition, Mr. Harold Winch, and his C.C.F. members in the legislature who kept a continuous battle for the Chinese, Japanese, and East Indian Canadians, and the native Indians. In the spring of 1947, the Conservative and Liberal Coalition Government granted franchise to its coloured minorities. The native Indians were not enfranchised until a couple of years later.

At a meeting of inter-racial groups held at Hotel Georgia, Vancouver, on April 4, 1949, representatives of four racial groups gave eloquent thanks for granting of the provincial franchise. In expressing themselves of this gift of franchise which brought joy to them, Sus Tabata, a young Canadian-Japanese, said she was so overjoyed that she could not search for the proper words. "Now we feel we can have faith in democracy and faith in principle," she added. Foon Sien, president of the Chinese Benevolent Association, stated that Chinese throughout Canada dedicated Monday as a "day of thanksgiving, to give thanks to our Canadian friends who worked and helped us towards this day of victory." Chairman of the meeting was Dr. (now Senator) Norman A.M. MacKenzie,

president of the University of British Columbia. His remarks were: "Now all citizens have a measure of legal equality in Canada. It is the only basis on which a country can achieve national unity." The East Indian representative was pretty Miss Frenne Jinwala, of Johannesburg, South Africa, who declared: "The province of British Columbia has lit a torch." Other speakers were Rabbi David C. Kogen and John Pahl of the Native Indian Brotherhood.

The Chinese went a step further. A delegation consisting of Foon Sien, president of the CBA, Gordon Cumyow, police court interpreter, Richard Mar, 31-year-old ex-soldier, the first Chinese parachutist to fight in France, and their solicitor, Dennis Murphy, appeared at a meeting of the City Council of Vancouver, on September 3rd, 1948, to ask for civic enfranchisement. Council was agreeable and instructed its delegates to the Union of B.C. Municipalities, Acting Mayor George C. Miller and Alderman Halford D. Wilson, to seek changes in the wording of the B.C. Municipalities Act to give votes to Orientals. Subsequently at the convention of the UBCM at Harrison Hot Springs on September 9 of that year, franchise was granted to Orientals after delegates heard Foon Sien's plea. Richard Mar added this remark: "Four hundred B.C. Chinese served in the Canadian forces in the recent war. Surely there should be no question about letting us vote like all other citizens."

The enfranchisement of the Oriental sections of the Chinese-Canadian population worked like magic for them. At that time, all candidates vied to have the Chinese votes, whereas previously the Chinese had been political footballs. Campaign offices appeared in Vancouver's Chinatown in the 1948 federal by-election. The Chinese were confused and voted three ways, and as a result, Rod Young won the day. But in the 1949 federal general election they leaned heavily in favour of the Liberal candidate, Ralph O. Campney, who later became Minister of National Defence and who, in turn, was defeated in 1957 by Douglas Jung, the first Chinese M.P. in Canadian history.

To secure their rights was not easy for the Chinese. After denying them the franchise for 70 years, many people were still intolerant. The questions of enfranchisement for the Chinese raised a storm of protest. The Vancouver Sun received thousands of letters against the proposal. Correspondents claimed that the Chinese "did not pay taxes," "drive nice up-to-date cars," and so on and so forth. Of course, the Chinese Canadians, particularly the native-born Canadian Chinese, came to Foon Sien's rescue. They gave their arguments for the granting of franchise to the Chinese Canadians. These included Roy Mah, a returned war veteran and editor of Chinatown News, Mrs. H. Joe, Richard H. Chow and others.

The Sun came out with this editorial on August 8, 1944:

"A spate of letters-to-the-editor about Chinese indicates that the sparks of interlorance are beginning to fly. The annoyances are fed, in most cases, by misinformation. We would hesitate to believe that the harsh feelings shown by some correspondents are as wide-spread as they claim. There may be faults on both sides. If so, now is the time to eradicate them. A searching examination of conscience is recommended to anyone whose ill-féelings are beginning to warp his judgement. Complaints that a Chinese drives a motor-car, for instance, seem to stem from plain envy. If a Chinese, handicapped by differences of language and pigmentation, is able to improve himself in the competitive struggle we should accept his success as a tribute to his industry and the system of society which makes possible his opportunity. Assuming that he is an honest, peaceable fellow abiding by the laws and regulations of the community, the Chinese is surely entitled to enjoy the fruits of his labour. Reflections on his patriotism are being cast too lightly. Those who know the record of the Chinese community remind us that it was raising money to fight the Japanese aggressor long years before we stopped exporting scrap metal to Nippon. Similarly, we are told that the response to Canadian Victory Loans and war work is praiseworthy. Chinese in the army are giving a good account of themselves. They are subject to the

same mobilization rules as anyone else, contrary to rumours. The allegation that they are exempt from income tax is also groundless. It springs from the clause in the tax act dealing with dependents. Under this section, Chinese and others may claim deductions for children resident abroad. Many Chinese men, unable to bring their wives and children to Canada, are forced to maintain their families in China. In fact, under the proposed system of children's allowances, it will be less expensive to continue the present deductions because Chinese go in for large families. Having said these things to their credit we might address a word of advice to the Chinese themselves. Those to whom it applies, we say, will find their path made smoother if they keep in mind that their conduct is under close scrutiny by a number of unsympathetic persons. It shouldn't need the wisdom of Confucius to know that the smallest fires sometimes give the most smoke."

In the same vein, Mamie Maloney on August 15, 1944, wrote a sympathetic column. She said "If the Almighty in his busy chore of running the Universe ever gets around to reading the Letters to the Editor columns that appear in the newspapers, he must suffer a qualm or two that the creatures he created to rule the Earth are quite fit and proper persons for the job. Of all the circumstances in which Homo Sapiens shows himself to be less the Homo and

more the Sap, the Letters to the Editor column seems to be it. Granted the Letters to the Editor column is a good democratic medium for airing public opinion and blowing off steam, nevertheless, the small, mean prejudices that are aired in these columns of type would be better left unsaid than flung to the masses to be growled over and fanned into a flame of mob hysteria.

"At the moment I am thinking of two recent controversies in The Sun's What Is Your Opinion Column. One dealt with the subject of "Zombies" the other with the local Chinese population and their attitude to the war. Fortunately the latter was stopped, before it became too disgustingly vituperative, by a timely and sensible editorial in The Sun, which pointed out that the charges laid against the local Chinese, in respect to availability for war services and income tax, were completely unfounded and untrue. And that, instead of shirking their duty in respect to the war, the local Chinese had a fine record of response to Victory Loan drives, to say nothing of supporting their own war with Japan for many long years while Canada was still shipping scrap iron to Nippon. It is the small things that are dangerous in these letters. Someone will say that the Chinese should "keep to their place," and not be so independent and cheeky in their treatment of white customers. Okay, so they

shouldn't. But neither should white clerks, waitresses and others who cater to the public and who are, at the moment, having a whale of a time taking advantage of scarcity of help situation. Why pick on the Chinese alone?

"The trouble is that these Letter-to-the-Editor controversies are usually started by people who think they have a beef, but don't bother to get their facts straight before they write to the paper about it. As a result, a lot of dangerous prejudice is tossed up in print, taken hold of other ignorant, small-minded people, and it isn't until well along in the controversy that someone else, who knows the facts, is finally impelled to answer the mass of half-truths and hysterical emotion that has been wrought up by the original writer. The danger lies in the fact that a lot of people read the original letters but lose interest by the time the matter is cleared up and the true facts of the situation come out. Though they may not have been so very much impressed by what they read, nevertheless this mess of racial prejudice or whatever the subject may be about sticks in their minds, awaiting some other occasion that will fan it into a flame of hate and prejudice."

It had been up-hill fight for Chinese leaders to obtain the franchise for Chinese. Since April 1947, when British Columbia Legislature granted them the vote, the Chinese have

been very active in the political field, in all parties and all levels of governments. There is a Chinese member in the Red Deer, Alberta, city council, another in Saniach, Vancouver Island and now Peter Wing is the mayor of Kamloops and David Holem has for some time been in the Calgary City Council.

Enfranchisement means more than politics. It opens to the Chinese many fields which were at one time forbidden. They now can obtain jobs, join the professions, have beer licenses and ask for government contracts. All in all, it brings to them a new economy and a new life.

It is only in the past two decades that the Chinese in British Columbia have reached a point where equal citizenship privileges have become open to them in an ever-increasing measure, but the story of the treatment accorded to the Chinese is one of the most sordid chapters in the history of the province. While seeds of understanding between various ethnic groups were sown early in the history of this province, the Chinese were for a long time excluded from the view of many who had fought for equal citizenship rights for all. Today, however, British Columbia can record the fact that the Chinese community has become a full-fledged member of the family of ethnic groups making up the diverse and colourful population of this growing province.

In the matter of immigration, the Chinese fared even worse. The figures of Canada's census tells the tale. In 1871 there were only two Chinese in Eastern Canada while more than two thousand were in British Columbia in 1862. In spite of the head tax levelled on the Chinese, their number increased with the years. There were only 4,383 in 1881, but there were 17,312 in 1901, 27,774 in 1911, 39,587 in 1921, and 46,519 in 1931. Of the last figure, there were only 3,568 females, making the Chinese a group of bachelors, living an unnatural life. At the same time, 27,139 Chinese resided in British Columbia while the others were dispersed to the other provinces. The Chinese in British Columbia constituted about 55 per cent of the total Chinese population in Canada.

The authorities reported that from 1886 to 1900, 28,637 Chinese paid the head tax, and those two reported at the Vancouver and Victoria offices of the Canadian Immigration to leave the country of China numbered 15,863. Admitted free were 395 Chinese merchants, their dependents, educators, missionaries, etc. They contributed \$1,454,239 to the Canadian treasury. From 1901 to 1910, 20,645 Chinese paid the head tax. Those who departed for China numbered 25,453, while 2,850 came into Canada without having to pay the head tax. And in the period from 1911 to 1920, 29,476 paid the

head tax, 2,768 came in free, and 38,899 left the country for their homeland making a total receipt for the Canadian revenue of \$15,198,518.

From 1921 to 1930, only 3,623 paid the head tax (\$500 each, of course,) and 1,949 came in free. In the same period 58,857 paid the \$2 fee each by reporting to the Canadian Immigration that they were on their way to China -- thus contributing \$2,422,705 to the Canadian treasury. No Chinese came into Canada in 1930 because of enactment of the Chinese Immigration Act in 1923, and only about 25 came in during the 23-year period while the Act was in force from 1923 to 1946. Although there were no Chinese immigrants coming in, many were leaving the country and the federal treasury still collected a large sum from the departing Chinese. In 1931, 5,783 left, paying a fee of \$28,846; in 1932, 4,387 paid \$11,584; in 1933, 3,626 paid \$9,152; in 1934, 2,156 paid \$7,237; in 1935, 2,103 paid \$6,506; in 1936, 2,138 paid \$6,501; in 1937, 2,059 paid \$9,893. Due to the Sino-Japanese undeclared war, only 702 left in 1938 paying \$2,359; in 1939, 817 left, paying into the Canadian treasury the sum of \$2,959; and in 1940, 933 outgoing Chinese paid \$4,066.

In the 1941 census, the population in Canada was 11,506,655, the Chinese numbered 34,627. Of this total Chinese population, there were 41 in Prince Edward Island, 325 in Nova Scotia, 124 in New Brunswick, 2,243 in Quebec, 5,755 in Ontario, 1,158 in Manitoba, 2,441 in Saskatchewan, 3,024 in Alberta, 19,513 in British Columbia, none in Yukon Territories and only 3 in the North-West Territories. The number of Chinese who could speak English was 25,873, and only 39 could speak French. Those who could speak both the English and French languages were 418, and those who could speak neither French nor English numbered 8,297.

The figures above would indicate that decline of the number of Chinese in Canada within one decade. There were 46,519 Chinese in this country in 1931 and only 34,727 in 1941 a loss of 11,892, making an annual loss during that 10-year period of 1,189, a decline of 27 per cent.

The indication was that more Chinese were homeward bound. They were buffeted by unfriendly people and discrimination, and their sole object was to make enough money to go home where they would be welcomed. This peculiar situation was, of course, not of their making. They tried hard to be sociable, and they did their best to be peaceful, law-abiding and friendly, but their efforts were vain. Frustrations were everywhere and they found themselves

strangers in a foreign land. They had no idea of permanency in Canada so whatever they did was of a temporary nature. Although China gave them neither help nor protection, yet they cling to the notion that that was their home and that was their country.

The passage of the Chinese Immigration Act of 1923 was the last straw. Leaders in the Chinese Benevolent Association did not give the people any warning of the catastrophe until the second reading of the Act. An emergency meeting of leaders in all Chinese communities in Canada was called by the CBA in Vancouver and legal talent was hired. Seto More of Vancouver and Joseph Hope of Victoria were sent to Ottawa in a vain attempt to defeat this Bill. The two emissaries en route to the Canadian capital gathered more strength in Toronto by consulting with Chinese leaders there, since Toronto did not send a delegate to the conference in Vancouver. However, the Bill was passed and became an Act and in force on July 1 of that year.

The Vancouver Chinese Benevolent Association and all Chinese communities were dismayed. A public meeting was held and passed a resolution that the Chinese in Canada henceforth regard July 1st as a "Day of Mourning" and a "Day of Humiliation," when no one would or should make or do

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anything resembling gaiety, but refrain from any kind of celebration, including the muting of music and songs. This they did and the resolution was observed until 1953 when this resolution was repeated and the Chinese joined the rest of the community in Canada to celebrate July 1 as Dominion Day.

Words cannot describe the agony suffered immediately after the passage of the Chinese Immigration Act which was commonly known as "The Chinese Exclusion Act." There was internal dissension among the Chinese; David Lew, well-known court interpreter accused the delegates to Ottawa of doing a very poor job - feeling ran high and hatred was intense.

In accordance with the Act, Chinese and Canadian-born Chinese were required to register with the Immigration Offices across the country. David Lew advised the native-born Chinese to disregard this regulation, and as a result the registration was not 100 per cent.

At that time Liberals and Conservatives vied with each other to do the most in bringing embarrassment and humiliation to the Chinese. The Chinese Immigration Act acted as the greatest barrier against Chinese immigration into Canada, and it was very successful in its result. But not content with this, the federal government of the day on September 16, 1930, passed an Order-in-Council, P.C. 2115, which ordered the

prohibition of the landing of any immigrant of any Asiatic race and provided for any Canadian citizen to bring into the country his wife and minor unmarried children under 18 years of age.

Fearing the Chinese in particular and the Asiatics in general might obtain citizenship and bring their wives and children into Canada, another Order-in-Council, P.C. 1378, was proclaimed the following year, barring Chinese and Japanese from acquiring Canadian citizenship. After a formal protest from the Japanese Imperial Government, the word "Japanese" was deleted from the order-in-council, leaving only the Chinese to be thus humiliated. Under this order-in-council, no Chinese could apply for citizenship unless the consent of the minister of the interior of China had been obtained. To add insult to injury, the requirement added that it was necessary to advertise in two local Chinese newspapers the fact that the person in question was renouncing his Chinese citizenship. Consequently, few if any Chinese became Canadian citizens.

OBSTACLES APLENTY ON THE ROAD TO INTEGRATION

"When you enter a country, ask for the don'ts," cautioned Confucius, and Confucism is part of the Chinese heritage. In spite of this, the Chinese heritage. In spite of this, the Chinese pioneers in Canada were strange in their habits of dressing, and this caused them endless trouble through discrimination. They were a race apart in their outlandish garb, but the cause was their inability to gain better wages and financial rewards for their labour.

In the latter part of the last century, their wages were too low to subsist. The house boy earned only \$5 a month, a cook between \$25 and \$35 and \$50 was high priced, a clerk in a Chinese store had the princely sum of \$15 per month, and manager of a grocery did no better. The Chinese deplored the situation, but they could not do anything to better themselves. They must have yearned to wear Canadian clothes - a suit, tie, collar and shoes like other Canadians - but resources of their pocket books could barely keep them in room and board. Many were also sending money home to support their families in China. They had a joke on themselves: "When a Chinese dresses himself in a suit of clothes, he must have had the suit given to him or he robbed someone of it." That was the reason that in Canada they did not do as Canadians did.

The Chinese, ever since their coming to this land, have largely followed domestic service, salmon cannery labour, lumber camp and shingle-mill work, and market gardening of green vegetables. For years they kept out of all shop trade outside of their own quarters.

Then at the beginning of this century a change was forced on them. They were the sole source of green vegetables for Vancouver homes; they went from kitchen door to kitchen door carrying two baskets of vegetables on a pole across the shoulders.

That was the Chinatown that was! Small boys used to chant rude verses at the Chinese vegetable hawkers whose horse-drawn wagons perambulated Vancouver's residential streets during and before the First World War. They then fled in terror, fearing but half hoping the butt of the insult would chase them. But the Chinese were always too good-natured to take offence at the children. They would load their reed baskets and canvass the back doors of the neighbourhood, while the little boys would slink back through the bushes to filch a carrot or a couple of radishes from the unattended truck. The boys would imitate the pidgin English of the Chinese, and parody the shuffling gait of those who carried their produce in big baskets slung over their shoulders on bamboo poles.

At that time the City Council put up a market, only to find that Vancouver housewives would not go down to Main Street for their supplies. They did and still do that sort of thing in New Westminster, but it never worked in Vancouver.

A local Alderman set out to solve the question. The Chinese with their two baskets in the lane had been paying pedlars' licences of \$10. The Alderman would raise them to \$50 and put the Chinese out of business, and the womenfolk would troop down to the Main Street market.

The licence fees went up. The Chinese and their baskets disappeared. But the parade to Main Street never materialized. Vancouver's dinner tables were short of "veges" and "veges" were getting hard to find, and good folks worried.

The Chinese, on the other hand, had their "veges" and had to find some new way to sell their crop. So they opened little stores here and there and more of them throughout the city. All these stores meant a lot of sales people, and they were there on the spot ready to get to work.

A generation of Chinese school children was growing up in the city, speaking English, and these came into the picture and did the work. In time, too, grocery lines appeared upon their shelves and the retail grocers of Vancouver suffered.

After another quarter of a century, another change took place. This time, too, it was forced upon them. The white fruit jobbers of Vancouver began to "chisel." The consumer paid his five or ten cents a head for lettuce and the white jobber offered the Chinese grower ten cents a dozen, "take it or leave it," and if they did not get the local products at their own price, Japanese grown produce from California took its place.

For a year the Chinese gardeners starved. Then they put their heads together and started their own jobbing houses. Fifty gardeners opened up one house in a co-operative way, twenty farms joined in another selling agency, five started a third with several shops representing one or two farms each. And so Georgia Street East and Keefer Street became a jobbing district in competition with Water Street, the Chinese having been forced into business against their own desire, but for their own protection and through the white man's greed. Under this system the grower got 35 cents for his lettuce and the public still paid the same five to ten cents a head.

The year 1923 saw the peak of Chinese population scattered across Canada, and widely scattered at that. Small towns throughout the Prairies and on down to the Atlantic had their Chinese laundry-men and their Chinese restaurants. It was in that year the Chinese Immigration Act was put into force and during the same year the Anti-Oriental League achieved its objective of having separating the students with yellow skins from their white public school mates in Vancouver and Victoria. The Chinese found that by crossing the Rockies to the east, they were not the object of discrimination, and so they went east.

In employment the Chinese fared no better and they finally formed a labour union of their own. The Chinese jumped up wages. No more of them were coming in, the labour market was booming, all wages made advances, but none so much as the Orientals. The \$10 kitchen boy soon got \$40 a month. Some of them joined the Canadian labour unions and their own affiliated union with the labour Temple. The cry of "cheap Chinese Labor" was unheard of for years until resurrected by Clive Planta in the "Potato War."

The formation of the B.C. Vegetable and Produce Marketing Board ruined the Chinese farmers, and since then potatoes have been mostly imported from the Prairies and California.

Socially the Chinese were isolated. They were unable to see a movie free from restriction in some theatres on Hastings Street, and they were not given admittance to Crystal Pool.

In the matter of housing they had their self-imposed ghetto which was and is known as Chinatown. So after the riot on Burrard Inlet where their shacks were burned, they moved to Dupont Street (now Pender) in what was then called the red district. They congregated in Shanghai and Canton Alleys. Then the health inspectors informed them that they must move elsewhere after the Second World War. They complied by buying up all the old houses near Burrard Inlet for themselves and for their families - who were allowed, after the repeal of the Chinese Immigration Act in 1947 - to join them in Canada.

Their joy was short lived, however, the City Council in 1957 began to freeze that section of the city for redevelopment. Of course, the Chinese had to go elsewhere again.

Thus the Chinese have been always on the move - not of their own volition, but with each move forced on them.

They were told that in redevelopment they are scattered and that is a good way to integrate.

Their attempts to integrate in the past, however, have not been very successful, nor pleasant. There was a case of two native-born Vancouverites who after graduating from the University of British Columbia bought a home in the Point Grey area. Immediately there was howl by neighbours who claimed their properties and homes would go down in value. The case went to the City Council in 1941.

In this same category there were numerous cases of discrimination, and this continued even in the early 1950s. Restrictive real estate covenants still prevailed then. Mrs. Foon Sien went with her mother on a bus tour staged by a real-estate promoter show off a new development. At one stop on the property the salesman was making his pitch, which ended substantially like this: "And of course, this exclusive property will be restricted. There'll be no Chinks, Indians or Niggers allowed." It may be explained that Mrs. Foon Sien is of English stock and it was her mother who received the invitation to view the new development.

All these things have been radically changed.

Racial discrimination did die hard, but through education by press and radio and other mass media, the public has turned towards universal brotherhood. Credit must also be given to the Canadian Government in the passage of the Fair Employment Practises Act in 1953 and to the British Columbia Government whose Minister of Labour, Hon. Lyle Wicks, brought in a similar bill in 1955 after representation made by the Vancouver Civic Unity Association whose delegation petitioned the Cabinet. Hon. Les Peterson, Minister of Education, also took a hand in bringing into law the Fair Accommodation Practises Act which forbids discrimination in hotels, restaurants and other public places. With few exceptions, the Chinese now enjoy all the privileges and rights which other Canadians already have.

In earlier days, however, Chinese were not employed in Canadian establishments. In case of necessity they might be hired, but they were the last to be hired and the first to be fired.

In the professions, they were prohibited. A striking example is K. Dock Yip, a Vancouver-born attorney, who practices law on Elizabeth Street in the heart of Toronto's Chinatown. His father, Yip Sang, was a Cantonese immigrant

who helped build the CPR railway from the Rockies to Vancouver; and the son worked a dishwasher, waiter and court interpreter to put himself through law at the University of B.C. "As soon as I graduated in 1942," says K. Dock Yip, "I left the barbarians of B.C., who wouldn't let me practice, to come to the more civilized atmosphere of Ontario. You might say I refused to bang my head against the Rocky Mountains. Instead, I stepped aside, to avoid the cruel rock of prejudice."

Another did bang his head against the Rocky Mountains to no avail. He was English Hosang, a brilliant young man and the first Chinese graduate of the University of British Columbia, winner of a gold medal in public speaking. After graduation he enrolled in the Extension Department of La Salle University of Chicago, Illinois, in the law course. Upon graduation, he was refused an examination by the B.C. Bar Association although he was Vancouver-born - the Chinese had no vote at the time. Enraged, English Hosang went to London, England, where he was admitted to Temple Bar and was then made a barrister and solicitor. He practised law in Hong Kong for four years, but he loved his native Canada. He came back to Vancouver in 1935, and still the B.C. Bar Association would not permit him to practise. He went into partnership with Mr. Mellish but he could

not speak for his clients in court. All pleadings had to be done on his behalf by Mr. Mellish. Inglish Hosang died a broken-hearted man just before the second World War ended.

A Japanese who wrote under the pen name of T.M.K., and who suffered as much as the Chinese did, describes his "corroding bitterness" with the words: "I have wept bitter tears, actually figuratively, over the degradation forced upon us, I have watched the sorry spectacle of human beings..... in a sworn democracy..... treated like cattle." Both the Japanese and Chinese are, however, of a philosophic bent, patient and non-violent, lovers of nature, poetry and human beings. They are taught early to control their emotions. They always exhibit a social veneer of politeness and respect to authority. Occasionally some poignant suggestion of the interior anguish they have suffered may be found in editorials in their daily newspapers.

Chinese sufferings and their sentiments were forcefully expressed in the book entitled Folk Songs of the Land of the Gold Mountain. It was published in San Francisco in 1913, but the feelings as well as hopes and aspirations of the Canadian Chinese were fully manifested. One section of the book was devoted to the ones who suffered under unjust and inhuman immigration laws and regulations.

Another publication on Immigration was the booklet Songs on the July 1st Humiliation. In this brochure the Chinese across Canada expressed themselves in songs against the passage of the Chinese Immigration Act of 1923. The book was published in 1924 by the Bok Young Low Book Shop, Vancouver.

The Chinese suffered and were humiliated by the Act and they suffered 24 years until it was repealed in Parliament on May 14, 1947. Hon. James Sinclair in the House of Commons urged its abrogation with the words "Chinese have been treated like chattels and cattle." Its repeal was an act which the Liberal Government of the time bowed to public opinion expressed by the press and radio across the land during and after the Second World War in which China was an ally fighting the Rome-Berlin Nazi Axis and Japan.

During the lifetime of the Chinese Immigration Act only 25 Chinese entered Canada. Even after 1947, relatively few Chinese came into this country, because the ones who sponsored them in Canada first had to become Canadians by naturalization the process - an extremely long and tedious matter.

The Immigration Officials, however, changed their attitude and became, to some extent, friendly. Dr. Hugh Keenleyside, Deputy Minister of Mines and Resources - the department under which immigration was administered - came to visit his home city, Vancouver, in 1948. The Chinese Benevolent Association appealed to him to relax the children's age limit from 18 to 19 and be complied. Emboldened by this kind gesture, the Chinese Benevolent Association later requested that there should be relaxation in the immigration regulations to permit the entry of families of Chinese Canadians into Canada, since the China mainland was overrun by Communists and many overseas Chinese families had fled to Hong Kong. Mr. Keenleyside acquiesced and ordered that Canadian Chinese who had filed their notice of intention to be naturalized as Canadians prior to November, 1949, might apply for their wives and minor unmarried children under 19 to join them in Canada - providing the families had already arrived in Hong Kong on or before that date. This made it possible for numerous Chinese families to be reunited with their fathers and husbands on Canadian soil.

Between 1950 and 1957, Foon Sien made pilgrimages to Ottawa to plead for the Chinese. Hon. Walter E. Harris and Hon. J.W. Pickersgill, Ministers of Citizenship and Immigration accorded him good hearings and his eight missions brought a measure of relief to the long suffering Chinese people.

The Chinese were grateful for what little concession might be given to them. Small mercy is better than none.

The privileges granted during the seven years of petitions were: (a) the age of Chinese-Canadian children allowed into Canada was raised from 19 to 21; (b) Canadian-born girls who married aliens were restored their rights and were given the privileges of bringing into this country their husbands and minor unmarried children; (c) a leeway of three years on either side of the mean in the test by radiology to determine the chronological age of humans was given (A booklet entitled "A Collection of Documents Concerning the use of Radiology in determining ages of Humans" was compiled by Foon Sien and along with a brief was presented in 1953 to Hon. Walter E. Harris, Minister of Citizenship and Immigration. As a result, the leeway mentioned above was granted); (d) on compassionate grounds, unmarried children between the age of 21 and 25 were allowed to come in -- this proposal was in force for only four years;

(e) naturalization proceedings were cut from 18 months to five; (f) those who have been in Canada for more than 20 years could be given naturalization papers even though they lacked the knowledge of either English or French; (g) fathers of Chinese Canadians over the age of 65 were permitted to enter and mothers over 60 were given the same privilege; (h) Chinese Canadians might apply for their fiancées in China or elsewhere outside Canada. There were a few other minor grants.

But the Chinese feel that they are one of the many minority groups in Canada and are proud of the achievements and successes of their people. Bringing to this land only their strength, perseverance and determination, and a deep philosophy of life, they grew into this mosaic of Canada, and today they are one of the brilliant colours without which this rich tapestry perhaps would be insipid. They are happy to be a part of a great Canadian nation, and they wish to enjoy equal rights and share equally obligations accorded all its citizens.

The change of government from Liberal to Conservative did not dampen the spirit of the special envoy from the Chinese Benevolent Association who continued to present briefs and pleaded for relaxation of immigration laws and regulations governing the entry of Chinese into Canada. In the latter part of 1957, Foon Sien made his ninth pilgrimage to the nation's capital and conferred with the Hon. E.D. Fulton, acting Minister of Citizenship and Immigration. It was a mission that failed.

Again in 1958 and 1959 Foon Sien presented himself in Ottawa on behalf of the Chinese in Canada seeking the removal of some of obstacles barring Chinese entry into this land. Twice he met Hon. Ellen L. Fairclough, Minister of Immigration. This mission also failed.

At a meeting of the Chinese Benevolent Association held in March, 1960, when the question of again sending a delegation to Ottawa arose, Foon Sien said he believed that the trip would be useless since the last three journeys to the capital showed no results and the atmosphere was not friendly but hostile. He further stated that he after having had twelve continuous terms in the office of president of the Association he felt that at the end of 1959 he would not place his name again for nomination to that office. The new officers, however, retained his services by appointing him to be their spokesman as well as adviser.

Officials of the Chinese Community Centre Association of Toronto, however, thought differently. They felt the time was ripe to ask Ottawa for equal rights in the matter of immigration. They sought delegates from all Chinese Benevolent Associations and the Community Centre's affiliates were to meet in Toronto in May to proceed to Ottawa.

Before the delegation was on its way, the Government on May 24, 1960, at 8.30 a.m. sent the R.C.M.P. and Hong Kong Police into the Chinatowns to raid on homes and offices in the search of documentary evidence on illegal entry and faked passports. The intention was to incarcerate as many as Chinese leaders as possible and to destroy the Chinese organizations.

It was a dark day for the Chinese in Canada. They did not know what was to happen and who was to be arrested. They felt their circumstances were somewhat similar to those of the Jews in Germany and the occupied territories in Europe during the Second World War. The image of Ann Frank came to all the Chinese at the time.

The delegation proposed by the Community Centre Association in Toronto then actually went to Ottawa, not to ask for changes in the Immigration Act but to protest to the Government against raids made by the R.C.M.P. and the international police force on Chinese residences and business establishments.

George Chow of Toronto headed the delegation to interview Minister of Justice E.D. Fulton and Immigration and Citizenship Minister Ellen Fairclough. Foon Sien was the spokesman for the group that met the Right Honourable John G. Diefenbaker, Prime Minister of Canada.

Foon Sien pointed out that illegal entry was not new. It had happened since Confederation. He mentioned that a particular group of 287 came into Canada illegally and yet no mention was made in the press and radio, the affair was amicably settled by diplomacy, the status of the men was adjusted and they were given landing papers. Why then, single out the Chinese to be prosecuted or persecuted? The two meetings between Chinese representatives and heads of Government came to nought, and the raiding continued to bring nightmares to all the Chinese population.

The "reign of terror" continued for two years. Then the Liberals returned to power in 1963, the raids were stopped and the Hong Kong Police sent home. In the meantime some lives were sacrificed, many court cases went on and the Chinese people suffered.

Representations were again made to the proper authority for changes and modifications in the Immigration Act and Regulations to allow more Chinese to come. The motto was service to the public and his slogan was "United families in Canada." On each and every occasion the representative emphasized the fact that only relatives, particularly immediate relatives of Chinese Canadians, should be permitted to come. There would be no danger of a "flood" of Chinese immigrants coming to Canada as a result of the modifications he was requesting.

The whole Chinese Community of Vancouver was there to welcome the Hon. Guy Favreau, Minister of Citizenship and Immigration, on September 22, 1963. The next day briefs were presented to the Minister seeking relief in the matter of Immigration.

"This day will be inscribed in the minds and hearts of the Chinese people in Vancouver," said Foon Sien, "as one of the most significant and meaningful, as this day we are honoured to have with us the Hon. Guy Favreau, Minister of Citizenship and Immigration. We realize the Hon. Minister leaves a very busy schedule and has travelled clear across the land to hear our views and recommendations with respect to the immigration laws regarding the Chinese -- this is the first time we have been accorded such honour. The entire Chinese community is heartened by the Honourable Minister's visit as it most certainly indicates his appreciation of our deep concern regarding the Act as it applies to the Chinese."

The Chinese feel that although there have been, over the period from 1947 to 1957, considerable modifications to the immigration laws of Canada, in so far as these laws have discriminated against people of Chinese and other Asiatic origins, the present act and regulations continue to discriminate rather harshly against these peoples, though the discrimination is now on the basis of geography (Immigration Regulations, Parts 1 and 2, P.C. 1962-86. enacted and proclaimed to be in effect on January 18, 1962) rather than race (Immigration Act, Immigration Regulations, amended P.C. 1956-785, May 24, 1956). They

feel therefore that there are still many barriers to be broken down before people of Asia will achieve equality in immigration matters with the peoples of Europe and Middle Eastern countries such as Egypt, Israel, Syria and Lebanon. These discriminatory provisions of Canada's immigration laws impose a great hardship on the families and near relatives of many Canadian residents of Chinese origin.

The brief continued: -

We point with pride that (1) from the very beginning of immigration in 1858, Chinese in Canada have performed necessary and difficult tasks which have contributed greatly to the growth and welfare of our country; (2) despite the difference in language, physical appearance, customs and background, the Chinese have worked steadily towards the goal of becoming model citizens; (3) Chinese have eagerly accepted responsibility when they were granted the franchise in 1947; (4) Chinese have carved a secure place for themselves in the Canadian community scene and have made many interesting and important contributions to Canadian culture; (5) Chinese have never been a financial burden on the Canadian community, and in the matter of immigration, they have paid their own transportation and other expenses and have never sought federal aid; and (6) Chinese have been honest and conscientious about living up to their obligations.

We feel that our respect for the laws, either federal, provincial or municipal, our zeal in work and enterprise, our generous response to charitable appeals, and our friendliness and neighbourliness to our land of adoption, together with our self-help, of never becoming charges of the state or requiring governmental assistance in getting established in this new land, have caused Canadians of other origins to regard the Chinese as an essential part of their community. We believe these facts make the discriminatory laws outmoded as well as undemocratic.

We therefore earnestly and respectfully request your assistance in obtaining the following modifications of the present immigration laws, and the eventual abolition of all provisions of these laws which discriminate between peoples whether for reason of race or geography of origin.

Request for Modifications:

1. As you might have known our national executive director, Mr. Foon Sien, on behalf of the Chinese in this country, travelled eleven times to Ottawa to present briefs to your predecessors and pressed most strongly for equality or some kind of semblance of equality in immigration laws and regulations.

We humbly ask that the age limit for the admission to Canada of children of Chinese Canadians be removed and be permitted to come regardless if they are married or single. This is a normal request and well within the bounds of humanity. It is made in the name of all those unfortunate people who today are being denied the solace and comfort of the companionship of their dear ones. It is made in the hope, Mr. Minister, that you, in the fullness of your generosity will exercise yourself and the power of your office to bring about some measure of relief.

2. We also seek relaxation of the rule concerning the plight of grandchildren of Chinese Canadians. In cases where parents are deceased in China, we believe that on purely compassionate grounds, the little ones should be brought into Canada and placed in the protective care of their grandparents, provided the grandparents are financially responsible. We would urge a sincere study of this problem as we realize it is not the intention of your Department to inflict unnecessary suffering on a Chinese orphans left alone in a country from which much of the humanity has been drained off.

3. We also urge that adopted children and grandchildren of Chinese Canadians who have no sons of their own, be admitted into Canada. They should be removed from the stifling atmosphere of restrictive legislation of China and granted the free happiness of living in Canada where democracy is a fact, not a figment of political imagination.

In connection with this request, we add that Chinese believe in the Confucian concept of life. The sage told us 2,500 years ago that "the first and foremost of the duties of man is to be dutiful and to leave issues." Also, in the Buddhist belief, one of the rites of the funeral services is that the son and heir wash the face of his dead parent.

Mindful of the philosophy of Confucius and the rites of Buddhism which many Chinese practise in their daily lives, a son and heir must be had to carry on the family line. If he has no son, a man must adopt one so that his funeral services can be properly carried out after death. In so doing, he sincerely believes that his soul will reach heaven.

Many Chinese, due to financial or other difficulties, have never returned for a visit to China and subsequently there is no issue of a male heir. Under such circumstances, he adopts a relative or someone else into the family, and some in Canada have even adopted persons not of Chinese ancestry.

We therefore, plead for the granting of this request for the admission of adopted children of Chinese Canadians who have no sons of their own blood, either here or in China.

In our national executive director's letter dated July 29th this year, he mentioned and asked you, Hon. Minister, not to overlook the promises confirmed by the Prime Minister, the Rt. Hon. Lester B. Pearson, in a speech made to the Chinese Community in Vancouver on April 1st, 1963 to the effect that his party if elected would, in addition to seeing that the Chinese people were given fair and equal treatment in immigration matters, as a matter of compassionate consideration for the many unfortunate Chinese refugee families who are relatives of Chinese Canadians now in Hong Kong, allow 500 of these to come to Canada within the next year.

This request was originally made by our executive director in a brief presented on March 25th, 1957 to the then Minister of Citizenship and Immigration the Hon. J.W. Pickersgill, who, two days later, replied in a letter to Mr. Foon Sien, that "action will be taken" in the fall of that year. The request then was for 500 families a year for a five year period. It was also suggested that the proposed immigrants be relatives of Chinese Canadians.

We, therefore, humbly ask for the fulfilment of this promise.

Before the Hon. Guy Favreau could make any progress in the way of amendments to the Immigration Act, he was made Minister of Justice. His successor, the Hon. René Tremblay, began well by making a fact-finding tour of Hong Kong and the Orient. En route he stopped off at Vancouver and was met by a Chinese delegation who greeted him warmly at the International Airport.

Soon he was succeeded by the Hon. J.R. Nicholson, M.P. for Vancouver-Centre. The Chinese Benevolent Association tendered him a rousing reception with lion dances and fire crackers on March 20, 1965, when he returned to his own constituency. On the afternoon following briefs were presented to him on the matter of immigration, particularly in respect to Chinese entry into Canada. One was from the Chinese Benevolent Association on whose behalf Quon H. Wong made the presentation, another was made by Douglas Jung, ex-M.P.,

for the Lower Mainland Farmers Association, another was from the War Veterans Association through its representative, Roy Mah, and another was from the Chinese Canadian Citizens Association through its national executive director, Foon Sien.

Although Mr. Nicholson's term in the Ministry of Citizenship and Immigration lasted only eight months, he did a marvellous job for the Chinese. Nearly 5000 Chinese were admitted into Canada in 1965, and it was a record. Before he could complete his self-imposed task of formulating a new immigration policy and the presentation of a White Paper on immigration to the House of Commons, he was given the Labour portfolio.

The Hon. Jean Marchand, leader of the "three wise men" from Quebec, took over the position as Minister of Citizenship and Immigration (later changed to Manpower and Immigration) at the end of the year. Not long after he assumed this high post, Mr. Marchand made a nation-wide broadcast on March 13, 1966. Foon Sien was invited to participate in this coast-to-coast hook-up. In his request to the minister, Foon Sien asked that equal rights to be accorded the Chinese. He asked for equality

and nothing more. As it was at the time, he stated, the Chinese and Orientals were in Category D in the Immigration Act and Regulations. Furthermore the reunion of families on Canadian soil is the aim and objective of each and every Chinese Canadian. He hoped that children of Chinese Canadians might be admitted regardless of their age and marital status, so that they might be able to join their parents in Canada.

On October 14, 1966, Mr. Marchand announced in the House of Commons the White Paper on Immigration in which racial and geographical discriminations are abolished. The elimination of these ugly features in the Act will, henceforth, give Canadians of all ethnic origins the same law and everything pertaining to immigration will be fairly administered to all.

WAY OF LIFE

The thousands of Chinese who came in 1881 - 1885 to work on the Canadian Pacific Railway had high hopes of accumulating sums of money and returning to their homeland to live a life of leisure and of ease. They were frugal and thrifty and they worked hard. Instead, upon completion of the trans-Canada railroad they found themselves stranded in a foreign country without any food or money. They suffered because the railway company felt that it was not obliged to take them home. Equally adamant was the government of British Columbia, which emphatically denied any responsibility.

These early pioneers, prior to their departure from China, went to temples to pray to the Gods that wealth and health be with them and that they would return in a short space of a few years. As it turned out, however, they became unemployed and were thrown into the labour market to shift for themselves. The press of the day reported that they were on the verge of starvation and they "lived on the smell of an oil rag and the memory of yesterday's meal."

Most of them congregated in Vancouver (then called Granville). Those Chinese who were more fortunate realized the desperate situation and tried to find means to cope with it. Thus the Chinese Benevolent Association came into being in 1889. Its first task was to provide soup kitchens, hospitals and shelter to feed the hungry, nurse the sick and house the indigent. It was a protective and mutual-aid society, formally incorporated in accordance with the British Columbia Laws in 1907. Before that there was a Chinese Benevolent Association in New Westminster and another in Victoria.

Since then this organization has spread into all parts of Canada. The first one in the eastern part of Canada was in Montreal, then others followed. Now there are similar organizations across the land - in Prince Rupert, Prince George, Nanaimo, Duncan, Cumberland, (Comox District) and Nelson in B.C.; Edmonton and Lethbridge in Alberta; Regina, Saskatoon and Moose Jaw in Saskatchewan; Winnipeg and Brandon in Manitoba; Fort William, Sudbury, Timmins, Windsor, Hamilton, Ottawa, London and Toronto in Ontario; Quebec and Three Rivers in Quebec; St. John's in Newfoundland; and Halifax in Nova Scotia. There are still unorganized territories, one being Calgary, Alberta.

The founders of the Chinese Benevolent Association were men of great vision and with high hopes. Their pictures are now in the Hall of Fame in the Chinese Benevolent Association. These pioneers included Yip Sang, Loo Gee Wing, Wong Sheun King, Sam Kee (Chin Toy), Lee Sai Fan and Yip Ting Sam. Great names of the east were Wong Leung Doo and Wong Leugn Yuon of Montreal and Chong Ying of Toronto, who showed great leadership at the time of the war of Resistance against Japan and in the Second World War when he rallied the people to support the Chinese Government. He was the founder of the Chinese Community Centre Association in Toronto, officially opened in November, 1947.

A national convention of delegates from large cities in Canada assembled in 1915 and made Vancouver the national headquarters. In 1923, when the Chinese Immigration Act received second reading in the House of Commons, a representative gathering convened to devise ways and means to defeat the bill. Since then Vancouver's Chinese Benevolent Association has had some great personages in the presidential chair. There was Yip Mow whose term expired in 1931. He was followed by Chin Yee You, Wong G. Gam, and Henry Y.C. Leong who held the rank of sergeant in the R.C.M.P. In the war years there were Charlie Ting,

the "Christian", Jang Jin Sow, an inventor of the perpetual Calendar, and Q.P. Jack who has known far and wide for his work in the Air Raid Precaution and in his assistance given to Canadian Officials concerning wartime regulations. Foon Sien rose to prominence after the war ended and ascended to the presidency. Others who were with him were James Seto, Yee Sheung Ping, and Bill Jang. The retirement of Foon Sien after twelve consecutive terms brought E.C. Kwong to the presidential chair, and now Mah F. Sing, Lam Fong and Quon H. Wong are also leaders. James Seto and Foon Sien were recognized for their contribution to the Association and were made life members. They are now advisers and their pictures adorn the Chinese Benevolent Association Hall.

Two great Chinese leaders emerged during the second World War in Toronto. Their ideas and aspirations, however, varied and they went their separate ways. Chong Chong was instrumental in the formation of the Chinese Community Centre and Lew S. Hein launched the Chinese Canadian Citizens Association, a benefit society incorporated under federal charter in 1950 with the aim and object of assisting Chinese residents, particularly in matters of immigration and citizenship. Mr. Hein has on numerous

occasions talked to the press about Chinese history, Chinese aspirations, the organization of his association and its activities, Chinese celebrations, culture and music as well as the problems affecting the Chinese people.

The Chinese Benevolent Association is the governing body. It is known to all Chinese as Chung Wah Wui Koon, in every part of the globe wherever there are Chinese. This appellation is used in Indonesia, the South Sea Islands, Malaysia, Singapore, Burma, India, Ceylon, Pakistan, Iran and parts of Africa; the name of the United Chinese Society is commonly used in the Hawaii, while Association of China is known throughout the Latin American countries, and in the West Indies, U.S.A., and Canada, the name is still the Chinese Benevolent Association.

Many clubs and societies came into existence to serve the needs of the people. Second in importance are the district organizations to look after the welfare of those who originally came from certain localities. They are similar in some respect to the Scots' Caledonia Society. Then there are political parties, Chambers of Commerce, professional institutes, farmers cooperatives, and organizations for the labouring class, sports fans, music lovers and alumni. Family societies play an

important part in the lives of the Chinese. Their piety and filial love are much in evidence in clannish gatherings. The Hoysun Ningyung Benevolent Association is the biggest of the district organizations, and its membership includes nearly half of the Chinese population in Canada. Of the 72,000 Chinese in this country, there are about 12,000 Wongs and their estimated number in Vancouver is roughly 3,000 out of a total of 18,000. They belong either to the Wong Kung Har Tong Society or the Wong Wun Sun Benevolent Association, or both.

Their religion is either Buddhism or Taoism and their philosophy is Confucianism. The Chinese sage Confucius, who was born 2,518 years ago, still influences the conduct and lives of the Chinese people. Children in Vancouver's Chinatown attend for two hours each weekday a school to learn the Chinese language, good manners, and a basic philosophy dated back to Confucius. There are three such schools in Vancouver - the Chinese Public School, the Monkeong School, run and financed by the Wongs, and the Chinese Community School operated by the Chinese Freemasons.

Second and third generation Canadians of Chinese ancestry learn from childhood to respect and care for parents; obedience and respect for other elders; loyalty to country; good manners; care for the young; honesty in all things; industry and thrift; to live a clean life and be just to all. The young are taught to respect the law so as not to disgrace themselves and their families. The fear is put into them that they dare not cause any mischief and for this reason and the love of family there is little or no juvenile delinquency.

During the 100 years Chinese have settled in Vancouver Island and the Lower Mainland they have won an enviable record as the most law-abiding citizens in British Columbia. The Chinese won their place here despite early prejudices.

The earliest Chinese language school, the Lock Kuen (which means happiness for all), opened its door in Victoria in 1889 and since then Chinese public schools have been established in practically every large city in Canada.

The lives of the Chinese in this country were changed by a combination of events. Since the repeal of the Chinese Immigration Act, the Chinese are permitted to bring their families to Canada. The granting of the franchise by the British Columbia Government under the Hon. John Hart opened the way for them to political freedom and to many jobs and occupations as well as professions which they were once denied. They no longer have to live the lives of bachelors and their economic situation has improved now that they can go into many fields of endeavour. Then racial discrimination was on the decline after they obtained the privilege of the ballot. The Chinese in Canada radically changed their philosophy of life and their way of living. They now feel that they belong in the land they adopted and they make their plans accordingly.

This new sense of permanency is shown clearly in their salutation to each other on Chinese New Year. Previously they wished their fellow countrymen "Gung Hee Fat Choy, Gee Yet Sheun Tung" ("Wish you make lots of money and go back to the East") and now they wish one another "Gung Hee Fat Choy" - the last part of the sentence about going back home is left unsaid.

Another trend is that the Chinese began buying homes in 1947. It is reported that they spent as much as \$30 million in bringing their families over and housing them between the years 1950 and 1957. Chinese business firms began to expand and they now re-invest their profits in expansion programs and renovations. They own beautiful homes and nice cars and live like other Canadians.

Older Canadians still have memories of Chinese bones "outward bound." This strange real-life Oriental version of Outward Bound has its origin in the ancient Chinese belief that the spirit cannot rest until the bones are finally interred in their homeland, particularly a spot near where they were born. So every seven years the bones of Chinese who died in the interval were shipped to Hong Kong. They were taken in charge by officials of the Tung Wah Hospital, who wrote to relatives in the native village of the deceased, warning them to prepare to receive the remains and to arrange for funeral services for the re-interment of the bones. A special plot was set aside to care for unclaimed bones.

The last shipment of 2,300 sets of bones was made in 1932 from Victoria. Unsettled world conditions prevented the scheduled shipment in 1939. Then the Second World War, and subsequently the political upheaval in China, led to the stoppage of further shipments. More than a thousand sacks of bones have been reposing in a warehouse operated by the Hoysun Ningyung Benevolent Association in Victoria, and these bones have since been re-buried in the Chinese cemetery there.

This is another trend of the Chinese integration into the Canadian way of life.

The slow integration of the Chinese into Canadian life was no fault of theirs. They were shunned socially, economically and in other ways. They felt that they were the unwanted strangers at the gate. Since 1947, however, all that is changed. They feel that they are on equal terms with their neighbours and this integration has been accelerated in the past ten years. They are ready to play their part in the future growth and development of this country.

They realize that under present circumstances their community will dissolve as a social unity and that Chinatown will remain only a tourist attraction. This impression they have is due to the redevelopment of certain areas in all large cities across the land. In spite of all the changes, the Chinese will remember the teaching of Confucius who taught them the rules of behaviour and a deep philosophy in life:

If there is righteousness in the heart,
There will be beauty in the character,
If there is beauty in the character,
There will be harmony in the home,
If there is harmony in the home,
There will be order in the nation,
If there is order in the nation,
There will be peace in the world.

